S.P. T.R 161 (illegitimate children). The death rate is 34 per 1,000. This is indeed a large number, but the number of births greatly surpasses it. The annual population increase is 1.5%, being about 2 million souls. The proportion is not the same in all the regions. Those in which the increase is the most considerable are New Russia, Belorussia, and the Ukraine. Those in which it is the least are the Baltic region and the earea about Moscow. In European Russia--excluding Finland, Poland, and the Caucasus--the annual increase has been figured at 1.41%. In 1900, it rose as high as 1.83%.

S.P. T.R. 166 Emigration and immigration are for Russia phenomena of no importance. What is much more important is the movement of the population within the Empire. In the last quarter of the nineteenth century a strong centrifugal movement towards the south and east was to be observed. Very large masses, especially from southern Russia, /37/ were moving constantly towards New Russia, the regions beyond the Volga, the southern Ural, Siberia, Turkestan, etc. The emigration of Great Russians towards the south is of special interest from the viewpoint of the Ukrainian problem.

S.P. T.R. 167 Emigration to overseas countries has been carried on mainly through German ports. It is particularly directed towards America. To the present it has been of very slight importance, if one considers the immense size of the nation. However, it has been increasing constantly. From 1893 to 1902, it was at the rate of 30,000 persons per year during the first five year period, and of 45,000 per year during the last five years; in 1903, it exceeded 72,000 persons. The greatest number of them migrated to North America (94.3% in 1903). The others went to Argentina (the Parana), to Africa (beginning in 1903) and to Canada.

S.P. T.R. 212 The education of the people is still only slightly developed. If one excludes Poland and Finland, there are to be found only about 22.9% literate (32.6% men and 13.7% women). In Poland, the proportion is 30.5% (34.2% for men, 26.8% for women). More than 30% are found in the Finnish guberniyas and especially in those which have large cities, Esthonia (79%), Livonia (77.5%), Kurland (70.9%), St. Petersburg (55.1%), Moscow (40.2%), Kovno (41.9%), Warsaw (39.1%), Suwalki (37.4%), Yaroslavl' (36.2%), /38/ Plock (33.5%), the Black Sea guberniya (31.2%), Siedlec (30%), Piotrków (30.9%). In 24 guberniyas the figure is less than 20% and even less than 15% in several others (those of Penza and of Pskov).

S.P. T.R. 212 If one eliminates from the population the children below the age of nine, the number of literates rises to 41% for Poland and 30% for Russia. In 1897, in the area where Russian is spoken, 29.6% literate men and 9.34% women were estimated, which gives an average of 19.78%. In Austria, the Russians are also very poorly educated. The Austrian statistics of six years ago figured that there were only 21.8% literate persons among the Russians and Ruthenians. They, therefore, occupy the lowest rank among the Austrian Slavs, just as the Russians do among the civilized peoples of their Empire.

S.P. T.R. 619 S. 6. Differentiaton Within the Nation.--

The Russians, like the other great nations, have never formed a completely homogeneous people. From the first centuries of their history, a series of distinct and more or less divergent units appear, and, even after their grouping into a single political nation under the name of Russia, the former shadings of difference did not disappear. In part they cancelled each other out, they assumed new forms, a new development, /39/ and in some instances they became even more pronounced. This sharpening of differences became so pronounced during the last century that many people were unwilling to recognize a single Russian nation, but insisted that there were two nations: the Great Russians and the Ukrainians, and alongside them, a third national unit, less distinct it is true and less developed, the Belorussians.

000 I have explained above (S. 3) how this tri-partition of the Russian realm took place. Putting aside for the moment the question of linguistics, I shall content myself with pointing out only what are today the internal and external affinities of these groups, wherein today lie the tendencies which, for political or scientific reasons, claim to make of them, instead of a single Russian nation, two peoples, the Great Russian and the Little Russian, otherwise called Ukrainian.

S.P. T.R. 197 The relationships of the three Russian groups have been studied particularly from a linguistic viewpoint. But it would be an error to believe that it is only a question of shades of dialect. There are verified differences in the domestic life of the people, in character and physical appearance, in historic traditions. However, language affords us with the element most susceptible of analysis, and it is from a linguistic point of view that the three groups may thus be distinguished:

1 According to Sobolevskii and Karskii, the territory of Great
1 [Cf. cat. 116, pp. 11-17 -- Analyst]

S.P. T.R. 101 197 Galicians, L'vovians and others, derived from the names of the locality which they inhabit. The principal element are the Gorals (mountaineers, from the word gora, mountain) of the Carpathians, who are also called Verkhovintsi (from verkh, summit). Four principal tribes are distinguished among these Russians: in the west, the Lemki, on the two slopes of the Beskid mountains, especially in the districts of Sandets, Jaslo Jaslo and Sanok; the Boiki, neighbors of the former, to the west of the San; the Tukholtsi, farther to the south, from the district of Sambor to the district of Stanislavov; and still further in the mountains, in the district of Kolomyja, of Stanislavov, in Bukovina, and in the Hungarian county of Marmaros, the Hutsuli (Huculi) are met with, who call themselves Christians, Rusniaks, or Russian people.

S.P. T.R. R. 101 197 Among the Russian population of the Bukovina, three types may be distinguished: the Podolians or Polianes, the Hutsuli and the Lipovani. The latter are religious heretics who left Russia in the eighteenth century.

S.P. T.R. R. [144] The Hutsuli are a very peculiar and interesting tribe, an enigma of Slavic ethnology. /46/ They have given rise to all sorts of hypotheses. Ivan Vagilevitch links them with the Turkish Ouzes, Koshkov to the Thracians or to the Scythians; more recently Volkov looked for their origins in the Caucasus. Some accept a strong intrusion of foreign elements into the primitive Slavic element, while others consider them to be Slavs of pure blood. They are remarkable for their fine stature, for the antiquity and the richness of their customs, for their artistic sense, for their picturesque costume, but also for their lack of intellectual culture which places them in the lowest rank among the Slavs. It is estimated that 93% of them are still illiterate. The name Hutsuli is probably of Rumanian origin (goc, plus the Rumanian article ul). The names Boiki and Lemki are surnames given by their neighbors because of their use of the words lem and boi. Vagilevitch has seen in the Lemki--without good reason, however,--the remains of vanished Celts. In 1890 Shukhevych estimated their number at 60,000. (1)

S.P. T.R. R. [212]

S.P. T.R. R. [161]

1. A. Sobolevsky found the names Hutsuli and Boiki again in the Gulatsi and the Butsi of the guberniya of Kiyev (district of Tcherkassk). And he used this connection to support his theory on the arrival of Carpathian Russians at Kiyev after the Tatar invasion.

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are reported. This is explained by the fact that among those individuals who declared themselves to be Poles there were 14.7% Jews. There are 1.8% Protestants. Therefore, one may consider Catholic to be synonymous with Pole.

In Russian Poland the proportion is as follows: 78.8% Catholics; 4.7% Protestants; 14.05% Jews; and 6.57% Orthodox, or "old believers" of the Orthodox Church.

The Catholics here are concentrated on the /81/ left bank of the Vistula, where they are estimated at 70 to 80%. The guberniyas of Siedlec and of Lublin are the only ones in the kingdom where as few as 66 to 62% Catholics are to be found, if one believes the census of 1897. After the edict of religious tolerance of 17 April 1905 the proportions changed noticeably (see above in S 5), but we have no strictly precise data.

With respect to the Poles of Russia, here are the latest statistical results:

Orthodox and "old believers"	0.63%
Roman Catholics	98.26%
Protestants	0.51%
Jews	0.59%
Mohammedans	0.01%

Polish is, therefore, synonymous with Catholic. But it must be noted that among the Catholics there has recently developed a sect called Mariavites to which in 1906, 59,000 persons belonged. It is in the Russian section that the Polish population provides the largest contingent in the cities and large towns, 22.1%. Among these are found 1.9% nobles and officials, 0.8% clergy, 0.14% of honorary burgeois and of merchants, 23.5% bourgeois, 72.98% farmers. Among the Poles of Austria there are 65.6% laborers, 14.8% factory workers, 11.2% tradesmen, and 8.4% officials.

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From the point of view of public education the Poles still have far to go, not only in Russia and in Prussia, where the government has placed numerous obstacles in the way of the development of the schools, but also where they have for a long time enjoyed complete liberty, namely in Galicia. In this province statistics still report 40.8% illiterate. Furthermore it must be recognized that the Poles in Russia (notably the

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Polish women), despite all of the ill will of the government, are better educated than the Russians. Among the Russians there have been found 29.50% of the men and 9.34% of the women who are literate. Among the Poles the proportions are 34.78% and 29.40%.

S.P. P. 101 814

S 14. Differentiation.---We find also among the Poles rather considerable internal differences; but these are not reasons for dividing the nation into various nationalities. Moreover, the question has not been studied sufficiently, and not enough attention has been paid to it to enable one to distinguish from a scientific point of view the various Polish groups. Much material has been gathered together, especially, from the point of view of folklore, by Oscar Kolberg, more recently by Jan Karlowicz and others, in the review Wisla (The Vistula), and from an anthropological viewpoint by J. Majer, K. Kopernicki, I. Talko-Hrynczewicz, W. Olechnowicz, L. Rutkowski, A. Zakrzewski. The field of linguistics has been studied in recent times /83/ by St. Dobrzycki, J. Karlowicz and K. Nitsch, but up until the present these researches have not been gathered together and digested in a single study. The customary division into large and small groups is above all based upon historic tradition; a more scientific division will be a task for the future. The Polish nation is generally divided into the following groups:

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1. The Great-Polish group occupies Silesia, Poznan, and Prussia;
2. The Mazovian group lives to the east of the preceding one in the basins of the Vistula, of the Narew, and of the Bug;
3. The Little-Polish group is settled to the south on the upper Vistula, as far as the Carpathians and the San;
4. A fourth group is formed by the Kashub on the shore of the Baltic.

The Great-Polish group was the first to serve as a rallying point for the ancient tribes, evidently under the pressure of the German race, and its language has become dominant; it is the one which constitutes the local idiom.

On the contrary, Mazovia and Little-Poland, regions which were forested and less accessible, have retained more originality and local character.

Taking into account the names by which the people distinguish the tribes and the regions, the Polish ethnographers--Karlowicz, for example--distinguished particularly the following tribes:

S.P. C. 167 of immigration of Germans among the Czechs is practically insignificant. On the contrary, in these ten last years 70,000 to 90,000 Slavs have left Bohemia. Formerly it was above all emigration to America which S.P. C. 167 161 weakened the Czechs. Today this movement has slowed down, but it is rather considerable among the Slovaks and it suffices to explain to us the very minor increase of the population group which in 1851 constituted 13% of the total population of Transleithania, in 1886, 12%, in 1890, 11%, and in 1900 only 10.5%. In these last thirty years, according to Stodola, there have emigrated from the 12 Slovak counties 307,000 persons--especially into America. Now, from 1850 to 1900, the total increase of the Magyars was 80%; these figures include, it is true, 25% other nationalities more or less Magyarized, which would make 1.6% a year; the increase /122/ of Slovaks has been only 0.66% a year.

S.P. C. 212 From the point of view of popular education and the restricted number of illiterates, the Czech national group holds the first rank among the Slav peoples. The Czechs are even superior to the Germans of Austria; for, according to the official statistics, there are in Bohemia 93.77% who know how to read and write, 91.84% among the Germans, 68.53% among the Slovenes, 47.52% among the Poles, and 21.87% among the Russians and Ruthenians.

In Hungary, in the purely Slovak counties, the number of illiterates is 32%; in the counties of the center where there are mixtures of Magyars and Russians, it is 42%.

S.P. C. 162 In the matter of professions, 43.1% of the Czechs devote themselves to agriculture, 36.5% to industry, 9.3% to commerce and the transportation business, 11.1% to public services. From the industrial viewpoint, only the Germans surpass the Czechs by two percentage points (38.5%); from the point of view of agriculture, the Czechs come after the Poles (65%), the Slovenes (75%), the Serbo-Croats 89%, and the Russians of Galicia (63%).

S.P. C. 175 162 In the matter of religion, the Czechs are for the most part Catholics (96.15%). It is figured that there are 2.4% Protestants. Among the Slovaks of Hungary the proportions are no longer the same There are figured to be 70.2% /123/ Catholics, 5% uniates, 23% Protestants of the Augsburg confession.

S.P. 51. 181

20,987 for Croatia and Slavonia). In 1900 the statistics omitted them. Between 1890 and 1900 the total increase for all of Austria was 9.4%, while that for the Slovenes was only 1.37%.

The following is the general total of Slovenes for the year 1900:

In Austria	1,199,786
In Italy	35,000
In Hungary and Croatia	102,000
In America	100,000
Other countries	20,000
	1,456,786

/143/ Trsteniak, who lowers the total for Hungary, numbered them at 1,416,580; Klima, at 1,444,364. The figures which we give probably require some corrections for Cisleithania.

Thus, in Carinthia, the specialists count 40,000 more of them than the official statistics. For Trieste and the surrounding area the statistics for 1900 give only 16% Slovenes against 77% Italians. But, at the time of the 1907 elections the Slovene candidates received more votes than the Italians. One of them was even elected. We may venture then to estimate the number of Slovenes at a million and a half.

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Even though they may be few in number, the Slovenes do not have to fear the loss of their nationality, for they have an entire province to themselves, Carniola; this was sufficient to enable them to succeed in reinforcing their sense of nationality and to develop a public educational system. Their political situation is very important for the Slav race; it is they who prevent the Germans from linking the Adriatic with the North Sea. (1)

1. I have already expressed these ideas in 1868 in an article published by La Revue moderne and reprinted in my volume Le Monde slave (2d ed., p. 43, Hachetter, 1897) Translator.

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In the matter of education, the Slovenes in Austria are ahead of the Poles, the Russians, the Serbo-Croats. They have only 23.9% illiterates. The ratio of the two sexes is 1,032 women for each 1,000 men (1,098 in Carnolia). From the point of view of age it is figured /144/ that they have only 45.8% below twenty years of age; but in contrast 18.9% are above fifty years of age; the proportion of married persons is 32.2, which is below normal.

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In the matter of thebirth rate, during these latter years it has

S.P. Cr. 31. 175 162

in 12. During the first years which followed the Austrian occupation, emigration was quite considerable; it still continues, but it is slowing down. The official figures for 1906 give 590,900 Mohammedans, 760,000 Orthodox, and 360,000 Catholics. Mr. Florinskii figures for the entire Balkens 820,000 Mohammedan Serbs.

In Dalmatia in 1900 there were 96,279 Orthodox, 496,778 Catholics which gives 16.2% and 83.6%. The other Austrian areas are Catholic. (Istria 99.6%, the seacoast 98.5%). In Croatia and in Slavonia there are 1,721,416 Catholics, and 616,518 Orthodox, that is 71.2% and 25.5%. The total figures for the censuses of Budapest and Zagreb are not completely in accord, but the proportion remains the same. In Montenegro, according to Vrbanic, there are 87.5% Orthodox, 3.1% Catholics, and 9.3% Mohammedans whom Vrbanic considers as Slavs.

S.P. Cr. 32. 212

From the viewpoint of education /173/ the Serbo-Croats are very much behind. Throughout Austrian territory the number of illiterates reaches 74.14%, in Croatia 54.4% and even 56%, if one is to believe the Hungarian statistics. It is especially Dalmatia which is backward. In 1900, 64.8% of the men and 86.6% of the women did not know how to read or write. Teaching is also greatly neglected in Istria and still more in the Balkan countries about which we do not have any documentation except in the Serbian statistics. There are in Serbia only 21.3% literate (55% in the towns and 15% in the villages).

S.P. Cr. 32. 162

With regard to occupations, the Serbs and the Croats are primarily an agricultural people. In Istria and in Dalmatia there are 86.9% farmers (industry 4.6%, commerce 3.8%, public services 4.7%). In Bosnia-Hercegovina 88.34%. In the Kingdom of Serbia 85.23% of the population devote themselves to agriculture and to raising cattle.

S.P. Cr. 32. 578

S 32. Internal Differentiation.--The Serbs and the Croats do not differ greatly either from the physical viewpoint, or from that of linguistics or in the manner of living. Differences have been created solely by the political situation, by religion, and by literature. There are, however, certain shades of differences and certain special groups which we mentioned a short time ago.A

S.P. Cr. 44

From the anthropological viewpoint there is, a far as we know at present, a much greater /174/ difference between the Serbo-Croats and the other Slavs than between the Serbs and the Croats

A[Cf. cat. 116, pp. 92-95, pp. 105-106, p. 107--Analyst]

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They have settled by preference in the Rhodope (Grk., Rodope), where they constitute a rather large group between Plovdiv and Salonica. They are met with here and there to the north of the Balkans in the region of Lovech, Pleven (Plevna), especially between the Vid and Panega Rivers, to the south of Pleven. In the Kingdom of Bulgaria their number has greatly diminished; for, as a result of their Turkish sympathies, they have since 1878 been in perpetual conflict with the other Bulgars. The latest statistics numbered 20,644 of them in Bulgaria, of whom 17,055 were in the district of Plovdiv (Philippopolis) and 2,837 in that of Pleven.

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From the viewpoint of education, the Bulgars are not very much advanced, which is explained by the difficult conditions in which they have lived, deprived of all the advantages of civilization. They are now making an effort to make up for lost time. According to the latest statistics the number of literate persons in the principality was an average of 28.4%. The districts may be placed in the following order:

Ruse 38.5%; Shumla 35.9%; Varna 34%; Trnovo /205/ 34%; Plovdiv (Philippopolis) 29.6%; Burgas 29.4%; Sofia 28.8%; Stara Zagora 28.3%; Pleven 23.1%; Kustendil 20.1%; Vidin 19.8%; Vratsa 19%. The highest degree of education is found naturally in the regions of the great cities: 60% at Sofia, Ruse, and Varna; 49% at Plovdiv; 47% at Kotel and at Shumla; 37% at Kazanluk. The least literate areas are those of Radomir (20%), Tsaribrod (now Dimitrovgrad) (19%), Kyzilagatch (19%), Berkovitsa (16%), Kula (14%), Belogradchik (13%), Ferdinandovo (13%).

S.P. B. 197 101

S 38. Internal Differentation.--The Bulgars are divided into three groups from the point of view of language.

1). That of the western dialect: it is bounded on the east by a line which starts from the confluence of the Vid and the Danube and runs towards Salonica across the regions of Nikopol, Pleven, Lovech, Teteven, Pirdop, Novo Selo, Panagyurishte, Ikhtiman, Chepino, Rezlog, Nevrokop, Melnik, Petrich, Demir Hissar (now Siderokastron), Seres, and Salonica.

2). The eastern group is divided into two branches:

A. That of the northeast where the people bear the general name of Zagortsi (Mountaineers), or Khertsoi*, or Poliantsi*.

B. That of the southeast, or branch of the Rhodope, whose

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It was to this district, centering about the city of Czernowitz, that many Polish officials and soldiers withdrew to escape German and Russian pursuit when Poland was invaded in 1939.

The Western Slavic group includes the Poles, the Czechs (or Bohemians) and Moravians, the Slovaks, and two Slavic islands in German territory: the Kashubs, who live on the Baltic coast northwest of Danzig, probably not over two hundred thousand in number, and a considerably smaller number of Sorbs, or Wends, who inhabit Lausitz, or Lusatia, a small area on the upper Spree river northeast of Dresden.

The Southern Slavs are cut off from their northern kindred by the Austrian Germans, the Magyars, and the Romanians, but comprise the Slovenes in the extreme northern part of Yugoslavia; the Serbs and the Croatians, who differ from one another only in slight variations of dialect and by the fact that the Serbs belong to the Greek Orthodox church and use the Cyrillic Script (similar to the Russian), while the Croatians are Catholics and use the Latin alphabet; and the Bulgarians who, though possessing a Slavic national language, represent a complex fusion of racial and linguistic stocks.

In view of the numerous and violent migratory movements which took place in northern Europe both before the Christian era and during the first few centuries after it began, the Slavs are hardly likely to have occupied their present extensive territory during their whole recorded history. On the contrary, their migrations cover a range almost as vast as those of their Germanic neighbors, and the location of their primitive habitat constitutes a problem which has long engaged students of Slavic history and linguistics.

The earliest native tradition dealing with Slavic origins is contained in the so-called Russian *Primary Chronicle*, a compilation completely extant only in two fourteenth-century texts, but which reproduce with considerable accuracy a work composed by a monk of Kiev about the end of the eleventh century. Here we read:

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A FINAL AND EQUALLY INTERESTING PROBLEM CONNECTED WITH THE
212 primitive culture of the Slavs is a determination of the epoch at which they learned to write. While there have been some fruitless though entertaining attempts both at the forgery of specifically Slavic runes and at the identification as genuinely Slavic of certain Runic texts more probably of north Germanic origin, it is on the whole unlikely that letters of any sort were known in the pre-Christian period apart from cases where a more or less educated Slav managed to write down a name or a few phrases of his language in Latin or Greek characters.

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The Slavs were curiously tenacious in retaining their own language, but extremely receptive to manners and techniques transmitted to them through contact with superior cultures. When they were present in a majority, they experienced no difficulty in impressing their language on the indigenous minority, whom they Slavicized rapidly by intermarriage. The Dalmatian coast from Veglia to Ragusa experienced this evolution from the ninth to the last century. On the other hand, remnants of the old Romanized pre-Slavic population, known as Vlakhs, persist in the interior of the peninsula to the present day, especially in southern Macedonia and the Pindus, while the Romanians, in spite of Slavic and Turko-Tartar admixture, are a concentrate of Romanized pre-Slavic native elements. Of the indigenous and un-Romanized population prior to the migrations, the Thracians in the eastern half of the peninsula disappeared altogether, while the Illyrians in the western half survive fractionally as the Albanians. The linguistic differences between Serbian and Bulgarian have sometimes been explained by the existence of an Illyrian substratum in the former, and a Thracian in the latter, since the areas occupied by the new vernaculars correspond roughly to the regions occupied by these two pre-Slavic elements. Of the migrant tribes who preceded the Slavs into the Balkans no trace remains. The Celts had passed from the scene before the Slavs arrived. The Sarmatians, driven into the Balkans from the steppes, were known as early as the fourth century only by scanty place names. A few Germanic islands kept their names until the fifth century. The Huns rapidly dissolved after Attila's death, while the Avars, after the Slavs threw off their yoke, were decimated by their wars with Charlemagne before the year 800, and the remnant was absorbed by the adjacent Slavs.

Though we find in the Balkans an uninterrupted set of Slavic dialects gradually shading into each other, from the Adriatic to the Black Sea, the three basic literary languages (Slovenian, Serbo-Croatian, and Bulgarian) are well-differentiated vernaculars. It is not to be supposed, however, that this

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into genuine trading posts and towns, the importance of which was enhanced by the penetration of foreign merchants at the beginning of the historical period. The rise of trading posts and towns gradually concentrated adjacent agricultural areas under the control of the former, producing at the same time accumulations of wealth in the hands of a new ruling class which appropriated to itself the influence formerly wielded by the elders of family, clan, and tribe. The growing prestige of the towns also broke down the various tribal differentiations, since portions of the same tribal area might fall for reasons of geography and communication under the control of different towns.

In general, the Russian tribes formed three groups distinguishable by their speech, which are reflected in our day by the tripartite division of the Russian language into three basic dialects. The northern group, comprising the Slovenes (Slavs) of Novgorod and the Krivichians, is the forerunner of the modern Great Russian dialect, the standard literary language. The central group, including Dregovichians, Radimichians, Vyatichians, and Severians, divided into two sections, of which the eastern joined the northern, or ultimately Great Russian element, while the western section (Dregovichians, Radimichians) came to form the White Russian element centering around Minsk. The southern group, made up of Polyane, Derevlians, Volhynians, Ulichians, Tivercians, and Croats, evolved into the Little Russian or Ukrainian element. In fact, the term *Ukraina* goes back as far as at least 1187, and means the southern border district. The differences among these three dialects have of course been intensified as time went on by the accidents of political affiliation and by diversified cultural influences. But these three groups are none the less parts of the same nation, so that either a White Russian or a Ukrainian is precisely as much a Russian as the purest Great Russian born in the shadow of the Kremlin.

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thodius became abbot of the monastery of Polychron, in the vicinity of Mount Olympus.

The two brothers were recalled from their retirement by Michael III when Rostislav's mission asked for Slavic-speaking priests. Constantine in particular had demonstrated considerable linguistic talent on his mission to Khazaria, where he had learned Hebrew, and it is certain that both brothers spoke the Bulgarian dialect which prevailed in the environs of their native city. Upon accepting the mission, and before proceeding to Moravia, Constantine invented a Slavic alphabet, and translated into the Slavic dialect he knew a selection of passages from the Gospels.

This translation is the beginning of all Slavic literature, but the nature of the alphabet invented by Constantine is questionable. We have, as it happens, two early Slavic alphabets, the so-called Glagolitic, somewhat enigmatic in origin, and the Cyrillic, which is a combination of the Greek and Latin alphabets with some additions for specifically Slavic sounds. This latter is the ancestor of the modern Russian, Serbian, and Bulgarian scripts. On account of the difficulty of the Glagolitic, it was later supplanted in Bulgaria by the Cyrillic, which is relatively close to the Greek. On purely psychological grounds, but in utter disagreement with many much more authoritative teachers and colleagues, I believe that the priority belongs to Cyrillic, since Constantine would (I assume), if only for reasons of convenience, have used an alphabet as close as possible to the one with which he was most familiar. Then later in Moravia, when he found that the German clergy viewed with suspicion and hostility everything Greek, I believe that he devised the tricky and crabbed Glagolitic, which does not resemble Greek script at all, to disarm his opponents.

Accompanied by a few Greek priests who also knew Slavic, Constantine and Methodius arrived in Moravia during the spring of 863. They were well received by Prince Rostislav,

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acterize them as well-read and good linguists for their day and time. But during the Tartar hegemony such items are totally lacking. Not only the princes but even the higher clergy were frequently illiterate. Dmitri Donskoi could hardly read, and Basil II, Ivan the Terrible's great-grandfather, could neither read nor write. At the Council of Florence in 1439, Pope Eugene IV was told that the contemporary Russian bishops had little learning, and a feeble light of culture was kept burning in the Russian Church of this period solely by the appointment of Greek metropolitan bishops in Moscow. Only at the end of the fifteenth century do we encounter new interest in the foundation of schools for training the clergy, and considerable pressure in this direction was exercised by the Greek and South Slavic scholars who emigrated to Russia to escape the yoke of the Turks.

The advancement of clerical scholarship during the reign of Ivan III (1462-1505) was accompanied by a characteristic effort to acquire foreign techniques. Here, of course, we have an early example of what was to repeat itself so often in later days whenever the advancement of Russia required new mechanical skills. Under Ivan III Italian specialists were particularly active. The Bolognese architect Rudolfo Fioravanti not only built the Cathedral of the Assumption in the Kremlin, but also cast cannon, while Alevisio Novi, of Milan, designed and built the adjacent Cathedral of Saint Michael, in which were buried all subsequent Muscovite tsars to the time of Peter the Great. Miners, silversmiths, masons, and even an organist were imported from Hungary. Ivan the Terrible settled on the outskirts of Moscow in the so-called German suburb all German metalworkers who had been captured in his Livonian wars, and in 1567 obtained from England a doctor, an apothecary, and various goldsmiths. The Tsar was interested not only in material progress but also in raising the intellectual level of priests and officials, for it had been noted in the Church Council of 1551 that the opportunities for education were as yet slight. Besides, as the principality of Moscow developed into a

and Moravia including the Czech part of old Silesia). Adjacent to this compact area, there are small Czech communities in Kladsko and Upper Silesia (both belonging to present-day Poland). (9) SLOVAK is the predominant native language of Slovakia (an autonomous part of Czechoslovakia). In Europe Czech is spoken by over 8½ million and Slovak about 3 million people.

Southern Slavs. (10) SLOVENIAN is spoken in the Slovenian People's Republic (an autonomous unit within Yugoslovia) and in small adjacent areas of Austria and Italy. (11) SERBO-CROATIAN covers the greatest part of Yugoslavia: Serbia, Montenegro, Bosnia-Herzegovina, and Croatia. In the Europe of 1940 Slovenian was spoken by almost 1¾ million and Serbocroatian by some 11 million people. The standard language of the Greek Orthodox Serbs and the Catholic Croats is the same, except for a few lexical variations and the adaptation of the Russian alphabet by the former and of the Latin by the latter. (12) MACEDONIAN is the prevailing language of the Macedonian People's Republic (an autonomous unit within Yugoslavia). The central dialect, belonging to the Western Macedonian group, has recently been elevated to the status of a standard language. There are about a million native Macedonians including those in the adjacent areas of Bulgaria and Greece. (13) BULGARIAN is the dominant language in Bulgaria. At the end of 1940 it was spoken by about 6 million people in Europe including Bulgarian colonies in the USSR and Bulgars in the part of Dobrudja that remained under Rumania.

Incomplete data on the extent of some of the Slavic languages in the United States are given in the 1940 census: 585,080 people with Russian as their mother-tongue; 83,000 (?) with Ukrainian; 2,416,320 with Polish; 520,440 with Czech; 484,360 with Slovak; 178,640 with Slovenian; 153,080 with Serbocroatian. From the Canadian census of 1951 we may cite the following figures indicating the mother tongue: Ukrainian, 352,323; Polish, 129,238; Slovak, 45,516; Russian, 39,223; Serbocroatian, 11,031.

As a consequence of World War II, western Byelo-Russia was detached from Poland, and the western Ukrainian areas from Poland, Czechoslovakia, and Rumania and were incorporated into

for the Baltic languages, Albanian, Greek, Rumanian, Yiddish (in the syntax of the latter two, as well), for Gipsy in Slavic environment, for most of the Uralic, Altaic, and Paleosiberian languages, and for Aleut and Alaska Eskimo.

Systems of Writing. In order to symbolize the sovereignity of the Slavic language, St. Cyril invented a quite distinct alphabet, adapting and modifying certain Greek, Samaritan, perhaps Coptic, and other Oriental letters. This alphabet, called GLAGOLITIC, was used in Great Moravia, and then in Bohemia and Croatia, Macedonia, and partly in Bulgaria. In the latter country it met strong competition from the so-called CYRILLIC alphabet which had been created there at the beginning of the tenth century to bring Slavic writing closer to the Greek—both Slavic alphabets occur in the fragmentary inscriptions of Preslava from the early tenth century. Cyrillic won out in all of the Greek Orthodox Slavic countries and is still used there in the Church, while for lay purposes it was refashioned under Peter the Great and the shape of the letters brought closer to the Latin: this modification spread from Russia to all Slavs of the Eastern rite. Since the twelfth century the Glagolitic alphabet has been limited to Croatia, except for isolated attempts of single Czech and Polish monasteries to borrow this Croatian habit in the fourteenth–fifteenth centuries. With the sixteenth century it began to disappear from secular Croatian writings and the area of its Church usage has become more and more limited, but after the Second World War spadework has been undertaken among Slavic Benedictines for a new extension of the Slavonic liturgy. With these exceptions all the Catholic Slavs now use the Latin alphabet. The fourteenth century Czech system of expressing those phonemes which have no graphic symbols in the Latin alphabet by various digraphs is still the basis for Polish spelling, whereas the Czechs have introduced the diacritic system, first tried by Jan Hus under the influence of the Glagolitic alphabet. This kind of spelling is now general for all Slavs of Western denominations with the exception of Poles and Kashubs.

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combination, the elder with his gifts as administrator and the younger as scholar and linguist. And doubtless one of their main qualifications was that coming from Thessalonika, they had lived in close contact with a Slav population and were perfectly familiar with a Slav language.

It was presumably this Macedonian Slav dialect which the brothers reduced to writing and into which they translated a number of books, liturgical and other, for the use of their converts. They adapted the Greek minuscule letters into an alphabet to convey the Slavonic sounds, and this is the Glagolitic in which some old Church Slavonic was written and which, in a modified form, has survived for liturgical use still in certain dioceses on the Dalmatian coast. All the Orthodox Slavs today, however, use another alphabet, called Cyrillic, which is based upon the Greek uncials. Whether the Apostles of the Slavs had anything to do with the invention of the Cyrillic letters is uncertain—but they bear the name of the younger, for at the end of his life Constantine became a monk and took the name of Cyril. His death occurred in Rome in 869. Methodius went back as an Archbishop, to continue his labours in Moravia till his own death in 885.

The two brothers, with their devoted band of helpers, did an immense service for Slav religion and culture. But the attempt to set up a Slav Church in Moravia failed, and after the death of Methodius the Germanizing party secured the upper hand. Methodius's disciples and helpers were treated with some indignity and harshness and expelled. We shall meet them again later in Bulgaria.

The Serbian clans, lying inland, were less exposed than the Croats and Slovenes to outside influences, and although there was some infiltration of Christianity among them, no general conversion took place until the latter part of the ninth century. The Serbian Prince Mutimir, who died in 891, sent a request for missionaries from Constantinople and was himself baptized with large numbers of his people. But the political and utilitarian aspect of the event was rather unusually prominent. The Emperor had recently made a signal display of the might of Byzantine arms in his suppression of certain Serbian pirates in the Adriatic. It was not until the returning